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AMMAA NEWS

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ANNIVERSARY CELEBRATION

ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

AMAA News

THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.
140 FOREST AVENUE, PARAMUS, NEW JERSEY 07652

Editor Dr. G. H. Chopourian

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DATELINE:ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

"I know your works, your love and faith and service and patient endurance." Revelations 2:19

1918 June 7. AMAA founded by delegates to the Annual Meeting of the Armenian Evangelical Union convened in the Armenian Church of the Martyrs, Worcester, Massachusetts.

1918 December 1. First membership drive.

1919 May 22 - 25. First Annual Meeting of the AMAA.

1919 July 8. First Meeting of the Board of Directors, AMAA.

1920 October 21. AMAA legally incorporated as a non-profit organization in the State of New York.

1947 AMAA calls its first fully-paid Executive Secretary.

1955 Haigazian College founded by the AMAA in Beirut, Lebanon.

1956 Istanbul Youth Home (Badanegan Doon) started.

1958 AMAA plans and executes a 40th Anniversary Campaign.

1968 AMAA plans and executes a 50th Anniversary Campaign.

1971 First missionary sent to Teheran and Narmek, Iran.

1972 November 11. AMAA headquarters moved from New York to 140 Forest Avenue, Paramus, N.J. 07652.

1978 60th Anniversary Celebration and Campaign.

1978 June 26 - 28. All Armenian Evangelical Conference at Haverford College, Haverford, Pennsylvania with representatives from Syria, Lebanon, Iraq, France, Australia, United States and Canada—A first in the history of the Armenian Evangelical movement.

Editorial

AMAA'S 60TH ANNIVERSARY CELEBRATION

By G.H. Chopourian, Editor



The Armenian Missionary Association of America, born in 1918, in Worcester, Massachusetts by the Joint decision of the Armenian Evangelical Churches in the U.S., will celebrate its 60th Anniversary this year.

The Association cannot but register its deep gratitude to the thousands of Armenians in the United States who gave

of themselves to support the extensive causes and purposes of the Association. Like rays of sunshine, the love and concern of Armenians reached the shores of the Mediterranean helping distressed Armenians living refugee lives.

Gradually, its assistance turned towards more sophisticated projects and activities, climaxing in the construction of church and school buildings and the creation of a unique College, the *Haigazian College*.

The celebrations will be carried out by means of banquets, special literature and extraordinarily unusual projects. The celebrations will feature a capital Funds Campaign to strengthen the financial base of the Association for service to its four major areas of concern, namely, Evangelism, Education, Church Life and Welfare. Some of the methods used to make this "goalless" Campaign a financial success in addition to spiritual renewal, will be the following:

1. Fund Raising banquets between September 10 and December 10, 1978, extending from the East Coast to the West Coast, from Canada to Miami and overseas in Teheran, Buenos Aires, Sao Paulo and Montevideo. All the banquets have been confirmed and committees are at work.
2. A special two-color booklet will be published to enlighten the public about the work of the Association in the past and the present and its aspirations for the future.
3. A Sacred Music Record will be pressed which will be donated to every individual attending any one of the featured banquets. One side of the record will contain Sacred Music songs in English and the other side, Armenian Sharagans and Evangelical Hymns.
4. The Association will give full support on this occasion to Set Momjian's "Ellis Island Remembered" Project. As National Chairman, Mr. Momjian, Presidential Advisor, will present the exciting project to all Armenians because a section of Ellis Island will be planted with 100 trees and landscaped by government authorities as an Armenian Ethnic section. The 100 trees will memorialize Armenian immigrants who came through the gates of the Island under great pain and tension, but who gave thanks to God on becoming U.S. citizens.
5. A commemorative Art Portfolio on the Ellis Island theme will be prepared by five prominent Armenian artists. The five paintings will be lithographed in a special edition of 200 portfolios. Each portfolio will be signed, numbered and offered as a collector's item at \$2,500 per portfolio of five pictures.

To be your missionary in 1978 and the future, the AMAA needs:

- Resources to continue current works in EDUCATION, CHURCH GROWTH, EVANGELISM and RELIEF.
- Resources to develop new ministries, especially SOCIAL SERVICES, SENIOR CITIZENS RETIREMENT COMMUNITY, ARMENIAN LANGUAGE AND HERITAGE STUDIES, CHRISTIAN PUBLICATIONS and OTHER MEANS OF COMMUNICATING THE GOSPEL.
- Resources to handle administration, mission education and developmental research.

WHAT YOU CAN DO

STUDY—All you can about AMAA missionary activities, their needs, their potential. Read *AMAA NEWS* regularly and order selections from AMAA's Armenian-English literature and book list. Discover for yourself your own rich heritage through study of Armenian history, culture and language.

PRAY—Ask for God's leading. Search your heart for ways the Spirit can "mission" through YOU. Join with others to pray for more missionaries, more church members, more mission-mindedness.

SUPPORT—Offer your time, talent and treasure through the AMAA. Become involved in the Missions Committee in your local church. Be a missionary—overseas, in your own community, among family and friends—by spreading the Good News about God's love, about outstanding Christian Armenians, about the AMAA. Share your resources with underprivileged Armenians everywhere, in the fullness in which God has blessed you.

GIVE—In response to the vital needs selected by church and mission leaders and by the Board of Directors, the AMAA with your cooperation will conduct a *Capital Fund Campaign* during its 60th Anniversary year. Armenians throughout the country will be asked to pledge special contributions in honor of the historic occasion.

Research made by the Board of Directors has established that annual investment returns from \$2,000,000 in capital funds will enable the Association to sustain its mission projects for many years to come. Pledges, payable annually according to donor specifications, will be invested as Endowment Funds. The income from those Endowment Funds will be used only for the missionary projects chosen by the donors. Commitments may be paid immediately or within five years or through Wills and Estates.

To answer mission needs, leaders and members alike will prayerfully anticipate a total \$2 million pledging in 1978. The AMAA looks with confidence to the many people like you, who have enabled us to do so much in the past 60 years, to continue our world missionary outreach in the future. Ours is a FAITH VENTURE. God is faithful and will touch hearts to fulfill our FAITH VENTURE.

In the words of the Apostle Paul, "It was faith that made Abraham obey when God called him, and go out to a country which God had promised to give him. He left his own country without knowing where he was going." Heb. 11:8.

Together with you we shall move into the unknown successfully just as Abraham did.

JOINT AID TO LEBANON PROGRAM

The United States Agency for International Development (AID) has made a \$500,000 grant to the Armenian Joint Committee for Lebanon Aid to carry out relief and rehabilitation work in the Bourj Hammoud, Khalil Badawi and Hajjen areas of Beirut, Lebanon. The announcement of the grant was made public on March 10, 1978 by Dennis R. Papazian of the Armenian Assembly in Washington.

The application for the grant was filed jointly by three Armenian charitable organizations: The Armenian General Benevolent Union of America, the Armenian Missionary Association of America and the Armenian Relief Society.

This unprecedented award to a consortium of Armenian charitable organizations represents the culmination of a two year effort on the part of the applicant organizations and cooperating institutions.

The Program will be administered by a nine-member American Supervisory Board consisting of Dr. Hratch Abrahamian, Mr. Yervant Azadian, Ms. Arpie Charkoudian, Dr. G.H. Chopourian, Mr. Robert Kaloosdian, Mr. Alex Manoogian, Mr. Edward Mardigian, Dr. Dennis Papazian, Mr. K. Yervant Terzian.

Staff for the Program will be Dennis Papazian, American Program Director; Dicran Berberian, Associate Program Director; Robert A. Kaloosdian, Assistant Program Director; and Hans Schellenberg, Assistant to the Director. There will be a special Lebanese Administrative Committee comprised of representatives of each of the three participating organizations.

Overseas the Program will be administered jointly by the Armenian General Benevolent Union of America, the Armenian Relief Society, and the Armenian Missionary Association of America. They will be assisted by welfare agencies currently operating in the Bourj Hammoud, Khalil Badawi and Hajjen areas. AMAA's representatives on the Lebanon Committee will be Dr. J.J. Markarian, President, and the Rev. Manuel Jinbashian, Dean of Haigazian College.

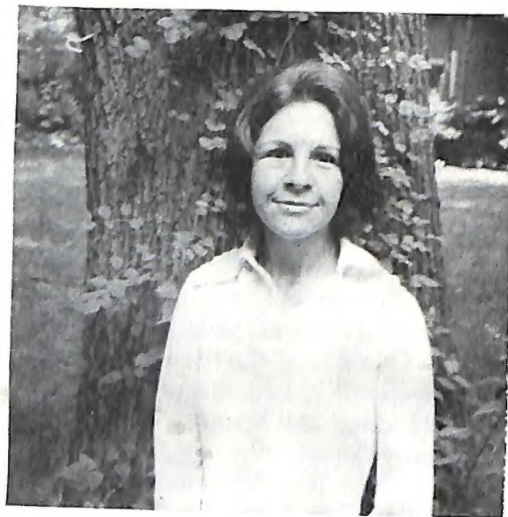
The AID funds will supplement the more than \$2 million raised by the participating Armenian organizations in Armenian communities, primarily in the United States, for relief assistance to the stricken areas of Lebanon, all of which have particularly large Armenian populations. The \$500,000 will be utilized for two specific projects: A Fund for Economic Development (FED) and assistance for Orphans and Widows Program (OWP).

The Armenian Missionary Association, with keen interest in the well-being of Armenians in the Middle East for six decades, was happy to join other Armenian organizations to make the important application which brought one-half million dollars.

We are grateful that our good friend and benefactor, Mr. S. Mugar, initiated procedure to give birth to the Armenian Assembly, among whose Trustees is also our own Mrs. Joyce Philibosian Stein, Chairman of the Stephen Philibosian Foundation.



Mr. Stephen Mugar



Mrs. Joseph Stein, Jr.

FREE ARMENIAN LESSONS
Free private Armenian lessons to qualified American born Armenian youth. Please apply to the AMAA:
140 Forest Avenue
Paramus, N.J. 07652

RESPONSES AND RESULTS

(Our Word on the Armenian Massacres by the Ottomans)

One of the most crucial events in world history was the attempt by the Ottoman leaders to wipe out the entire native Armenians in Turkish occupied Cilicia or "Little Armenia". They succeeded in annihilating close to 2 Million souls—children, youth, adults.

The opportunity for this dastardly event was created by the participation of Turkey in the First World War with the Axis Powers and the resulting isolation of Armenians from the rest of the world, especially from the Allied Powers.

Much has been written about the event, often referred to as "Murder

of a Nation," "The Massacre of Armenians," "The Armenian Genocide," and so forth. Armenians have widely broadcast the tragedy at every anniversary of the event for the past 63 years. It is very difficult to estimate the effect all the writings and speeches have had upon the rest of the world. It would be more accurate to say the effect has been minimal rather than great. Is it possible that we have not captured the imagination of World Powers because our presentation to the world has been inadequate?

Armenians have responded in various ways to the event:

1. We have been angry and emotional about it, and there is nothing wrong with that. It was an event which should have aroused our anger. Armenians have also developed hatred towards the perpetrators of the crime of 1915 and the present Turkish people and authorities who adamantly refuse to acknowledge its historicity of all things. Valid as such anger and hatred may be, it appears to take us nowhere and, in addition, hurts us in two ways, namely: hatred destroys our soul; emotional outbursts do not impress other people or World Leaders.

2. A second response goes to the

The Inspirational Corner

"GOD'S PROXY"

March is missionary month for the missionary outreach of our Union.

The classical picture of the missionary is that of a strange looking person who, for some strange reason or "calling," goes out to strange far away countries, to give the natives a strange message that they are supposed to accept. God seems to call only weirdos to do His work in Africa or Asia. On this end, we as the so-called sending people, are urged to give money to support these missionaries and their work. The mission boards put the pressure on the pastors, and they in turn pressure us to give. Reluctant as we may be in making our contribution, the one comforting thought is that it is tax deductible.

Sometimes we have a mission with almost no missionaries, as in the case with the AMAA. Our comforting thought here is that we are helping our fellow Armenians abroad, fulfilling both our religious and ethnic duties, and keeping our Badveli and Dr. Chopourian happy. We also receive recognition from time to time for our generosity, and that is the icing on the cake.

Let us clear some misconceptions about missions. In the first place, mission does not start overseas or in our backyards, nor is it the favorite passtime of Badvelis or the Executive Director of the AMAA. Mission is pre-

ceded by a few important things that happen between you and God. First you have an experience of divine presence—a vision, a thought, a silent meditation, a worship service, or an accident, an illness, a tragedy. Somehow, you feel that *you are not alone*, and there is one infinitely greater than you who overwhelms and encompasses you. You feel yourself in the presence of the Holy. Then you cry, "woe is me." You realize your sinfulness and repent. Then you hear the Lord expressing His concern for others like you, both near and far. You, too, realize their need for repentance and spiritual health. Then comes the call: "Whom shall we send; who will go for us?" This is none other than the call of Him who forgave you, purified you, and made you His child once more. It is at this point that mission begins; and it is such a call that *you cannot refuse* even if you tried.

Moses gave excuses, and so did Jeremiah. Jonah even tried to run away. But they, like many others before and after them, could not resist the call of the Lord. They could not deny His love for them and for the world. For God so loved you and those like you that He gave all He had, so that none should perish in his misery but have the abundance of the real and eternal living. This took place in Christ. Those who experienced Him and His vicarious love for others,

were lit by His burning fire. They received their call, responded by saying, "here I am Lord, send me," and were commissioned to go to the world and make disciples for Him.

This means that mission starts with God, for He sent His Son to the world. This also means that every single believer who has received the Son is a missionary sent by God. As a Christian, you are a missionary in the fullest meaning of the term. You are an outgoing person for Christ. You are *God's proxy*, as He goes out through you to the world of men and women, boys and girls, whom He so dearly loves. Through you, He goes out to the hopeless, the poor and the hungry, the criminals and their victims, the despotic and their helpless subjects, the persecuted and those in bondage, the Armenians and the Turks, the Arabs and the Jews. Sometimes you yourself may not be able to go out, but as God's proxy you have opportunities to have your own proxies (commonly called missionaries). You support them by your prayers and your money. You translate your time and talents into financial means and ask others to do your work in Africa, Asia, the Middle East, or even here in America. Mission boards, missionaries, and all mission personnel are your proxies, but *you yourself are the missionary of the*

Whom shall we send? Who will go for us? "Here I am Lord, send me!"

Dr. Peter B. Doghramji

other extreme and says, "Let's forget the event." There is no need to explain that this response is inadequate because it does no good to ourselves or any good to the world in which man's inhumanity to man is very prevalent. Noninvolvement is as fruitless as anger and hatred. People who believe in causes of justice, truth and human rights need to stand up and be counted.

3. A third response has been political, namely, to organize our life in ways as to influence Government Leaders. This has been inadequate because a very insufficient number of Armenians exist in most parts of the world to make a political impact.

4. A fourth response should be a policy to broadcast to the world Genocide is an abhorrent practice and that it should be wiped out from the face of the world. While some efforts have been made in this direction by a few of our Armenian leaders, not enough planning and energy have been directed towards that end. We believe that such a sociological, psychological and humanitarian approach would probably be a better way of pouring "coals of fire" upon even the descendants of the perpetrators of the crime and convincing the rest of the world to join our goal for wiping out cruelty and injustice from the world. World opinion can very well stand in judgment against the ways of the Turkish government. We should by all means avoid any syndrome that can be interpreted as "a complaining people" about the effects of the Genocide. We were crushed, it's true; but we rose up. That is a virtue. We were "resurrected" from "death" says Jack Hagopian:

Your hordes with their insatiable appetite,
Devoured our sweet and verdant land.
But we—the remnants of lofty Ararat—
God's thunder, from aloft, resound;
"We're here."
We defy your flood tides, our lightning
courage as defense.
In spite of your claws, we are like rocks
of iron.
We are, and ever shall be.

We submit that we ought to enter the world forum with a loud call for justice, fairness, and respect for human rights and to use our tragedy as an example of things that can happen to any people. Become pioneers of human justice.

G.H.C

OUR INDEBTEDNESS TO THE PAST: TRIBUTE TO PROFESSOR LOUTFI LEVONIAN

The Union of Armenian Evangelical Churches in the Near East, considering Professor Loutfi Levonian's longtime service as a Christian worker, but particularly in view of his twenty five-year labors as a teacher of religion and theology, voted at their annual meeting to observe his Golden Anniversary of service. That was in 1946.

Since then, not because of lack of appreciation but chiefly due to the strains and stress of work and endeavors, the Armenian Evangelical world has not revived the memory of Professor Levonian's great contributions to that world. Fortunately, this man's life, personality and works have been summed up in a Golden Anniversary publication entitled "Hountzku"* (The Harvest).

It is with a great sense of gratitude and indebtedness to Professor Loutfi Levonian's self-giving ways, that we would like to remember him now.

Professor Levonian was born in Aintab, graduated from Aintab College, and served in the same school as a teacher from 1901-1915 having interrupted this period by two years (1910-1912) for study in England. During World War I he was imprisoned with other Armenian intellectuals, but he was one of the fortunate ones to survive the catastrophe of 1915. He did further advanced studies in England in 1919, and during the dispersion of Armenians to all parts of the world after the Allied Powers had turned over Turkey to Ataturk, he joined the School of Religion in Athens as lecturer of Theology between 1922-1932. When the School of Religion was moved to Beirut, Lebanon in 1932 under the new name of Near East School of Theology, he served as Dean until 1950. In 1928, however, he was invited to be lecturer on Islamics in Oberlin College for one year and the lecture series were printed under the title "Moslem Mentality". In the same year of his lectures in Oberlin College, he was given the title 'Fellow' by Selly Oak Colleges, a scientific title given to

* "Hountzku": Compiler—Rev. Dikran J. Kherlopian. Publication of the Armenian Evangelical Union of the Near East. Der-Sahagian publishers, Aleppo, Syria, 1947.



Prof. Loutfi Levonian, understanding teacher and genuine friend of Armenian religious leaders and true patriot of the Armenian nation.

intellectuals and scholars. In 1947, he lectured in Lancaster, Pennsylvania in the Evangelical Reformed Church Theological Seminary where he gave the Schneller lecture series.

During his teaching period in Aintab College, Professor Levonian was also the volunteer pastor of the Armenian Evangelical Church of Aintab, and in 1912 he was invited to be a member of the Royal Asiatic Society.

Prof. Levonian was a writer and author of books and articles, among which are:

1. *Critical Research of Kadi Bourhad El-Dinn's Poems* in Ottoman Arabic.
2. *Wood-Brook Tracks*—in English, Arabic, Latin-Turkish, Persian, Urdu, Chinese and other languages. These were popular writings which were distributed very widely.
3. *Moslem Mentality*—245 pages, London, 1928. Used as textbook in some institutions.
4. *Islam and Christianity*—158 pages, London, 1940.
5. *The Turkish News Media*—In English, in two volumes; one in Vienna, 1932 and the other in Lebanon, in 1936.

Prof. Levonian was an outstanding Armenian of the 20th century. He was a keen scholar, friend and teacher of a large number of Armenian intellectuals and religious leaders and an enlightened theologian who was far

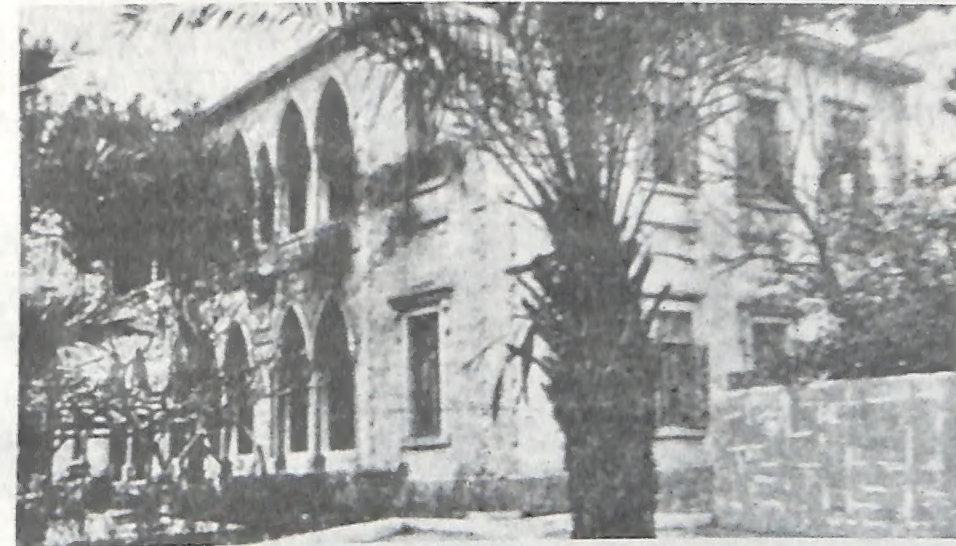
ahead of his time as is the way with keen minds. He believed that for dispersed Armenians education was a necessary tool (1) for recognition in the countries of their adoption, and (2) for becoming enlightened Christians. To that end he was instrumental in training a large harvest of leaders whose impact has revitalized religious and church life in the United States. Students related to Professor Levonian warmly because of his very quiet and humble ways and for his capacity and helpfulness in solving their problems.

Prof. Levonian was exposed to much criticism, but those were chiefly directed at him by extremists who were not able to accept his progressive teachings.

There was a universality to Prof. Levonian's stature which was also extremely helpful to the Armenian people in general. For instance, Prof. Levonian participated in International Missionary Councils both as speaker and delegate of the Near East Christian Council, at which councils his knowledge of many Near Eastern languages was put to good use. He introduced Armenians to his non-Armenian friends; he introduced the high quality of Armenian heritage to "odars" by the greatness of his academic stature, by being among them in high places. As an international figure, he made his impact upon non-Armenians in many varied and innumerable ways. He wrote, lectured and preached in English, Arabic, Turkish and Armenian, and stood as a strong towering Armenian patriot.

In 1935 his presence was welcomed at the Conference of the World Council of Churches in Madras, India, and at Whitby, Ontario again in 1948. He went to Whitby under a special invitation to lecture on the New Testament Concept, *Koinonia*. He also served as lecturer in the Union Theological Seminary, and when Henry Luce, Editor of *Time* and *Life*, established a Chair for World Christianity at Union Theological Seminary, Professor Levonian was invited as first occupant of that Chair but he turned it down. In 1950, when he was invited for the second time, under pressure of his family, he took up the position and served in a distinguished way.

During the 1951-1952 academic year he accepted a call from the Pacific School of Religion in Berkeley, Cali-



The Near East School of Theology in Beirut, Lebanon where Prof. Levonian acted as Dean from 1932 to 1950. (NEST moved to new headquarters in 1972).

fornia, as a lecturer. At the close of the school year, he retired at Los Angeles and entered his peaceful rest in Sept., 1961.

Professor Levonian was well known in international circles due to his writings, lectures and involvements in International Councils. Leaders in those circles came to know about Armenians by the sheer weight of this man's intellectual capacity and per-

sonality, and extended respect not only to this great Armenian himself in their circles but acknowledged that their understanding of Armenians grew deeper.

We salute Prof. Levonian, and particularly appreciate the love that he displayed to his people, which like "bread cast upon the waters" also rebounded to his own glory and success.

SEEKING MISSING RELATIVES

1. HAGOP HALATIAN, his missing sister MAKROUHIE
Father's name—Megerditch
Mother's name—Tushkun
Write to Mr. Isaac Sermacian:
Diego Lamas
1584 Apto. 2
Montevideo, Uruguay
2. MRS. LOUPHIA LAPADJIAN BEDIRIAN, seeking her sister LOUISA BEDIRIAN-LAPADJIAN presumably in Boston area.
Write to Mr. Zakaria Garabedian:
Calle Camambu 4121
Montevideo, Uruguay
3. MR. HAIGAZOUN BILEZIKJIAN of Sao Paulo is seeking his sister HELENA GANIMIAN.
Write to Mr. Haigazoun Bilezikjian:
02450 R. Damiana
da Cunha, 189
Montevideo, Uruguay

DO YOU HAVE THE 1916 ISSUES OF GOTCHNAG?

The AMAA Library has been enriched by bound copies of *Gotchnag* from 1901 to 1968. However, *Gotchnags* of 1916 are missing. Those who have complete copies of the missing year and wish to complete the AMAA series, are encouraged, for the benefit of posterity, to write to the AMAA at:
140 Forest Avenue
Paramus, N.J. 07652

MEMORIAL SERVICES FOR ARMENIAN VETERANS FALLEN IN ALL WARS

On Sunday, May 21, 1978
in the Arlington Military Cemetery
by arrangement of the
Diocese of the Armenian Church
of America

THE EXECUTIVE DIRECTOR REPORTS

ON MY MANY VISITATIONS ON BEHALF OF THE AMAA AND ITS EXTENSIVE WORK, I HAVE COMMUNICATED AND SHARED THOUGHTS WITH MANY LEADERS, INSTITUTION DIRECTORS, CHURCH GROUPS, STUDENTS, PASTORS AND FRIENDS OF THE AMAA,



Choir and congregation participating in the dedication service of the Sao Paulo Armenian Evangelical Church Sanctuary on Sunday, November 29, 1977. The Exec. Director preached the dedication sermon.



Pastor Moses Janbazian of the Sao Paulo Church and his youth group after volleyball and basketball games. Dr. Chopourian challenged them to commit themselves to Christ.



Sao Paulo Church Council members with Pastor Janbazian seated in the center.



Pastor Moses Janbazian with two prospective candidates for the Christian ministry.



HOKESIRATZ members of the Armenian Apostolic Church at worship. Dr. Chopourian addressed the group the Christian fervor of whose members is contagious.



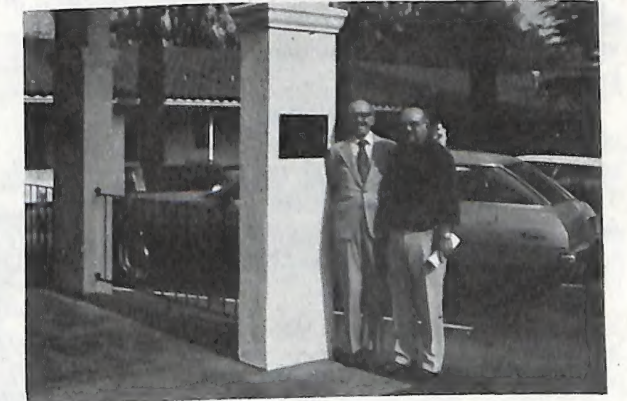
The Rev. Jirair Sogomian, Pastor of the Immanuel Armenian Congregational Church of Downey, flanked by Theological Studies graduate Peniamin Aroyan (right) and Baghdassar Kojikian, receiving Christian Education and Theological training at Fuller Seminary. These are two future pastors of ours.



The Executive Director visits Mr. and Mrs. D. Nishan of Laguna Hills, CA., AMAA Benefactors, with the Rev. Edward Tovmassian (right).



A visit with the Agbabian brothers. Mr. Hrnt Agbabian, Architect and his wife, Alidz, and Dr. Mihran Agbabian (right), President and Board Director of Agbabian Associates, and his wife Elizabeth.



Mr. Edward Gary, President of the Armenian Home for the Elderly in Fresno, right, with Mr. Michael Sohigian, Administrator of the Home, following a visit by the Executive Director to the beautiful country-club style Old Age Home.



Mr. Yervant Vartanian of Fresno poses before the Executive Director's camera. Mr. Vartanian has assigned the major portion of his estate to the AMAA for specific purposes.



Mr. and Mrs. Daniel Akullian, in front of their beautiful home during a visit by the Executive Director. Mr. Akullian is a former AMAA Board member.



Dr. Chopourian (right) presenting Mr. Levon Levonian a distinguished plaque of appreciation for his quarter-century services to the Armenian Evangelical Union on behalf of the latter.



With the Berberians, Dr. and Mrs. Dicran, of Loudenville, N. Y. in the company of the Rev. Vincent Koumjian (extreme right).



A few of the Council and Missions Committee members of the Pilgrim Armenian Church and the First Armenian Presbyterian Church of Fresno. They together accepted to organize and execute a banquet in Fresno on Saturday, December 2, 1978.



San Jose—Los Gatos Armenian Evangelical community receive Dr. Chopourian and learn about the work of the Association.

AMAA'S OPERATION SALVAGE

The Association's program of taking young children out of the Interior of Turkey and bringing them into Istanbul for elevating their minds and souls has been termed "Operation Salvage". It is the most important project the Armenian Missionary Association of America has been engaged in for the past 22 years. The successful conclusion of the "Operation" is of the greatest urgency. "It is," in the words of a Patriarch of the Mother Church, "the most important and urgent piece of work in the nation."

How would you feel and what would you do if you had a brother in the Interior of Turkey, who said to you on visiting him in Turkey after fifty years of separation: "There is an unbridgeable gap between us. You worship your Christ and leave me alone to pay homage to Mohammed!" This is what an Armenian in the Interior said to his visiting Christian Armenian natural brother.

Estimates of the number of Armenians in the Interior of Turkey range today from 45,000 to 70,000. They spread from Eskishehir to Ankara, Konya to Kayseri, and Malatya to Diyarbakir, to Mardin, to Sinopi.

These Armenians in the Interior have lost, not only hope, but their national identity and Christian heritage.

It was the pain of such conditions that led Mr. Theodore Wieser, a Swiss dedicated to the service of Armenians for the past 51 years, to help found the Istanbul Youth Home in 1956 with the help of the AMAA and the Swiss Friends of Armenians. He trusted the commitment and dedication of a local leader and helped him take the leadership of the Home as Director.

Over the years more than 125 children have found hope and a new spirit in the home annually. They are actually "salvaged" from darkness to light, from becoming Moslems to finding the saving knowledge of Christ again, from becoming Turks to reestablishing their Armenian image. Their letters vouch for the fact:

"Dear Sponsor," writes Ermevin Demirci (note change of name and imagine the causes). "I am glad for having a kind sponsor like you who cares for me and my education. Thank you very much. I would not have known Armenian, my mother tongue,

had we stayed in the village. I like going to church very much, where we learn many Bible stories and sing hymns."



It should be evident to any awakened and faithful Christian Armenian that we all have a responsibility to bring, at least, the children of these Armenians in the Interior to Istanbul where the international nature of the large city makes possible the regaining of their dignity, humanity, nationality and



There are thousands like these children who have embraced Islam. God saved these few thanks to your loving concern.

Christianity. The leaders in the Istanbul Youth Home receive these children, assist them to get a secular education during the week and an intensive religious training over the weekend.

The AMAA, for the past 22 years, has had many sponsors to do the "salvaging". We have also been fortunate in having many Armenian individuals, church and civic organizations, and charitable institutions support this project. Among them are the A.G.B.U., the Otyags of the Daughters of Vartan, the Telfeyan Foundation, the Constantinople Armenian Relief Society, Ladies' Aid Societies of Churches and others.

Won't you mail the coupon below and share in this great work of "salvaging" human beings by indicating to what extent you will support this work?

Trusting in God, and for His sake, I would like to participate in the "salvaging" of Armenian children in the Interior of Turkey, as follows (check one square):

☐ Sponsor a child for one year at \$300 for the year.

☐ Sponsor 1, 2, 3, 4, 5 (circle number desired) children on a continuing basis at \$300 a year each.

☐ Sponsor the project with a contribution of \$_____

Name _____

Address _____

Please make checks payable to the Armenian Missionary Association of America for tax exemption, and mail to:
AMAA, 140 Forest Ave., Paramus, N.J. 07652

THE CHRISTIAN AND HIS LIFE INSURANCE

One of the stimulating areas of Christian living is the inner urge of the Christian to give financially to God's work. Every true believer has at some time felt the deep impulse to give to the Lord's work, and many have dreamed of substantial gifts only to be brought to reality by the realization that large gifts were seemingly limited to those of large means.

However, there is a method of giving that allows the Christian to do MORE than many have ever thought possible. This way of giving is through the use of life insurance which can be used as an effective tool in giving to God's cause.

In spite of mounting expenses in maintaining a large family, a donor who is convinced that God needs his cooperation, can discover that a monthly investment of about \$25 will satisfy his desire to do something substantial by means of Life Insurance, in the following ways:

A. A 40 year old donor could purchase a \$10,000 Ordinary Life Insurance contract naming the charity owner and beneficiary, for approximately \$25 per month (the actual cost is less when dividends and tax benefits are taken into consideration). At death, the charity will receive \$10,000 in cash, a very substantial gift indeed. If at any time the donor is unable to continue the premiums, the beneficiary (charity) may either elect to make the payments keeping the policy in force, or receive the cash value or paid-up value of the contract, thus receiving a portion of the intended gift. Such gifts are qualified tax deductions from Federal Income Tax, up to 50% of adjusted gross income. This means that if the donor is in the 34% income tax bracket, he can give \$25 per month at a real cost to him of only \$16.50 (less, if dividends are used to reduce premiums). Persons of higher tax brackets and purchasing larger policies can effect much greater tax savings.

B. A single premium life insurance policy can be purchased with the absolute knowledge that upon the donors' death the specified beneficiary would receive the exact

amount designated without probate or estate charges. A single premium paid-up policy with a pay-out value of \$10,000 can be purchased for approximately \$5,000. This amount is treated as a current charitable gift on his income tax return.

C. Gifts of an existing life insurance policy, no longer needed for the original purpose, make excellent gifts. By changing the name of beneficiary to the AMAA, not only is the current cash value tax deductible as a charitable contribution, but all future premiums are deductible as gifts for income tax purposes.

Many advantages are gained by a gift using life insurance. Several of these are:

1. It is simple—with the stroke of a pen a sizeable endowment is created. (See chart below for a \$500,000 Life Insurance which grows to \$571,170 in 10 years and \$939,980 in 20).
2. The gift is made out of current income in the form of annual premium payments instead of one lump sum.
3. When the organization is named as owner and beneficiary, premiums are deductible for federal income tax purposes up to a permissible total of 50% of adjusted gross income.
4. Life insurance proceeds paid to the organization are not subject to Federal estate tax in the estate of the insured.
5. No executor's, administrator's, or trustee's charges are involved since the proceeds pass directly to the organization.
6. The organization may take advantage of the settlement options available under the policy if so desired instead of the cash payment.
7. A sizeable cash gift is guaranteed to the beneficiary, whether the insured's life be long or short.

Every steward of God should consider the possibility of using life insurance in his giving to God. It can be a most effective method of producing glory to Christ and deep satisfaction to the Christian.

DIVIDENDS USED TO PURCHASE PAID-UP ADDITIONS					
PROPOSED PLAN	INSURED CONVERTIBLE LIFE	AGE 70 DATE	FEMALE MAR. 16, 1978		
		AMOUNT OF ANNUAL PREM.	INSURANCE		
			\$47,462.00		
\$500,000.00	Premium Less Increase	Total CSV	Total Premiums Less Total CSV*	Total Death Benefit	Total End Year*
Year	In Total CSV*	End Year*	2	5	6
1	36,417	11,045	47,462	36,417	500,000
2	8,142	50,365	94,924	44,559	525,040
3	16,112	81,715	142,386	60,671	539,290
4	15,167	114,010	189,848	75,838	554,685
5	14,172	147,300	237,310	90,010	571,170
15	6,957	520,695	711,930	191,235	794,335
20	578CR	743,125	949,240	206,115	939,980

Those interested may write to the AMAA Headquarters.

OBITUARIES

STANLEY MEDZIAN



Stanley S. Medzian was taken home to be with his Lord on December 4, 1977. Born on November 15, 1903, in Fresno, California, he did his pre-college in Fresno, then attended University of California and was graduated from the School of Pharmacy in San Francisco.

He practiced pharmacy for 30 years as proprietor of his own pharmacy. He was married to Vivian Kaprielian in 1930. He lived in the Bay Area beginning in 1926 and in Hillsborough for the last nineteen years.

Stanley is survived by his loving wife Vivian, daughter Lynn Amerian, two sisters, Roxy Agbashian and Marge Bozajian of Fresno, and brother Ed Medzian of Hillsborough. Stanley was the uncle of Marylynn Krikorian, Barbara Janjigian, Robert Kooyoomjian, Gary Agbashian and Tim and Jerry Boyajian.

"There is so much one can say about Stanley," wrote his Pastor, the Rev. Vigen Galustian. "As we all know," he continued, "Stanley was the Moderator of the Calvary Armenian

Congregational Church of San Francisco for over fifteen years. His strong and wise leadership and all that he did in every way for his beloved church will be long remembered and cherished by all."

Stanley was not a man for himself. He was an active member of the Knights of Vartan; the AGBU of the Western district; the Armenian Missionary Association of America and many other Armenian and American organizations. He served on the Board of Trustees of Haigazian College for many years, bringing both his influence and dignity to bear on the Board.

A very good and close friend of his, Rev. Galustian informs, made the following revealing testimony about him: "Someone referred to Stanley as being 'Tosoon of a man'. 'Tosoon' in Armenian means stout, great, 'Medz' as his name implies. Yes, he was stout in stature, but more so in his soul. He was tender, though, and helped when it would do the most good." That says it all about the greatness of his spirit.

In his eulogy Pastor Galustian refers to II Kings 2:9 wherein we find the record of an interesting conversation of Elijah, shortly before his departure from the earth, with his "young son in the faith," Elisha. The elderly prophet says, "Ask what I shall do for you, before I am taken from you." The young man of insight, high ideals and a profound appreciation, responds by asking not for a worldly inheritance, or fame, or honor, but rather, "I pray you, let me inherit a double share of your spirit." Stanley's bigness of spirit carried a double portion and it behooves us to follow in his path and have a share of his fine, generous and willing spirit. It would be fitting to inherit Stanley's spirit.



MRS. VIRGINIA BEZJIAN

The funeral of Mrs. Jacob H. Bezjian, 73, of 23 Atlantic Ave. was held at 10:30 a.m. from United Armenian Calvary Congregational Church of Troy, with Rev. Vincent J. Kumjian, pastor, officiating.

Mrs. Bezjian, the former Virginia Kassabian, died suddenly Sunday at Samaritan Hospital in Troy. Born in Aleppo, Syria, she was daughter of the late Charles and Hatoun Chalian Kassabian. Mrs. Bezjian resided in the area most of her life. She was a member of the Daughters of Vartan, United Armenian Calvary Congregational Church and its Ladies Aid Society, the Christian Women of Troy, Armenian Missionary Association and the Senior Citizens of Troy and Wynantskill.

Survivors include three daughters, Rose Nofal of Cohoes, Janet Zipprich of Troy and Mary Jane Hekemian of Tenaflly, N.J.; a son, Jacob H. Bezjian, Jr. of Averill Park; a sister, Rose Odabashian of Loudonville; 12 grandchildren and two nephews.



MRS. LOUISE GABRIEL

On March 27, 1978, the Executive Director received a very warm, personal letter from Mr. Edwin Gabriel in which Mr. Gabriel wrote beautifully about his beloved mother. We cannot improve, by way of obituary, on that beautiful letter so we will quote the contents:

"Dear Dr. Chopourian:

Last Sunday when I attended the Palm Sunday Dinner at the Armenian Presbyterian Church, I was hoping I would see you or your secretary there.

"As you know, my mother passed away on February 9th of heart failure during the night. She was one of Uncle Henry's (Serayarian's) older sisters. Mother was the last one of the 8 brothers and sisters to pass away. She lived to be 93 years and 5 months. She enjoyed visiting with her relatives in Ocean Grove. They came to see her here, particularly during the summers. I'll always have fond memories of the nice things mother did for others. One of these nice things was to remember the AMAA in her 'Will'."

"Your Association will receive a check in September or October when her estate is settled. Your Association has been so devoted to helping many underprivileged, poor Armenians. I know her Will provision won't go too far in your missionary effort, but every little bit helps. I hope others will follow mother's example and remember the AMAA in their Wills.

"Mother and Dad loved to attend the Armenian Presbyterian Church and sing hymns to God's glory. Even though Mother and Dad are no longer here, I can recall old experiences vividly. Mother, in my opinion, was an ideal wife. Dad appreciated her devotion to him very much. His wedding day was the happiest moment of his life.

"May our heavenly Father continue to bless your ministry, and your staff's. Sincerely."

Edwin had also enclosed inspirational as well as comforting material in one of which the following useful paragraph appeared:

"To commit one's whole life—body, soul and spirit—to Him as our Lord is to find the only source of comfort in a present bereavement, the secret of adequacy for every day that dawns and the assurance of eternal life beyond after our last sun has set."



ROSS VAN DYKE

Mr. Ross Van Dyke, 56, owner-operator of the Little River Market, was killed on Wednesday, January 25, 1978, in a traffic accident with a Greyhound bus while making his regular weekly trip to his home in Orinda from Little River.

His death shocked residents of the north coast, the Bay Area and throughout the U.S., where he was known as an outstanding research chemist.

Mr. Ross retired as research chemist with the Shell Development Co. in Emeryville after 21 years service.

At Shell he was credited with significant and novel developments in processing hydro-carbon refining. He obtained a number of important patents in this field.

Since May 1, 1972 he, with his wife Rose, co-owner, members of his family and an excellent staff had operated the Little River Market.

He had upgraded the market to a focal point in the small community. Himself a gourmet, he stocked gourmet items not usually found in a remote country market but which he knew would find acceptance among the sophisticated residents. Mrs. Van Dyke and family will continue to operate the market.

Van Dyke was born on July 9, 1921 to Harry J. and Bessie May Van Dyke at Gettysburg, Pa. He graduated from Gettysburg College in 1941 and entered

graduate school at Brown University at Providence, R.I. to study chemistry.

During the war years he was involved in the Manhattan Project. In 1947 he received his doctorate under the aegis of Dr. Charles Kraus, highly respected research director.

In 1945 he married Rose Boyajian, an alumna of Brown College. Their wedding took place in the first Baptist Church in the U.S. founded by Roger Williams in Providence, R.I. and built in 1775.

For four years he taught chemistry at Johns Hopkins until he took a position with Shell in 1951.

In Orinda he was active in parents, civic and church groups as a member of the Orinda Community Church. He was a long-time member of the American Chemical Society. Together with his wife he supported the Child Education Sponsorship Program of the AMAA.

Survivors besides his widow include four children: Carl of Glen Elen and daughter-in-law Andrea; Joyce of Charlottesville, Va.; Eric and Bruce.

He leaves a brother Marlin of Salisbury, N.C. and a sister Lena Beard of Gettysburg.

Memorial services were held at Van Damme State in Orinda.

Ashes and flowers were scattered into Little River which flows into the ocean in the area he had made his own and which he loved.

The family requests any memorial contributions be made to the Mendocino Presbyterian Church, Gettysburg College, or the Orinda Community Church or AMAA.



MRS. FLORA YESAIAN

Flora Yesaian of Englewood, N.J., born in Marsovan to Kachadoor and Dirouhi Tamamian, passed away on Sunday, July 10, 1977 during a family gathering at her daughter's home. She

was 99 years old, having arrived in New York back in 1922 from Istanbul.

Raised in a devout Christian home where daily Bible reading was the custom of the family of eight children, Flora was further enlightened in Marsovan College from which she graduated in 1900. Her own parents were in the first graduating class of the American College in the city. She and her sister Kenovapeh, sang in the annual presentation of Handel's Messiah in which Kenovapeh was a College soloist. After graduation, Flora taught school in Amasia, where she resided in the home of the parents of the oil magnate, Calouste Gulbenkian.

She was married to Avedis Yesaian of Yosgat and God blessed them with two children, Yetvart and Nevart. This family too met the cruel fate of deportation by the Turks. During the massacres, Avedis and Flora were separated for 3½ years having been exiled to the scorching Arabian desert from where all miraculously escaped death from the hands of the Turks several times.

After the massacres, the family was reunited in Aleppo where Mrs. Yesaian served as translator for the allied troops because of her knowledge of English and other languages. She was put in charge of an orphanage in Aleppo and in Kilis. During the night Mrs. Yesaian and her children would tour the refugee barracks by lantern light to find out the needs of the people who were dying daily of malnutrition and cholera. As a result of her efforts alone, a hospital, an Armenian School and workshops were established and medicine and blankets were obtained.

One occurrence her family won't forget is similar to the popular Christian film, "The Hiding Place". While in the orphanage in Killis, the Moslem officials had the habit of coming and taking the girls away by force. However, each time such Turkish visitors came, some floor boards in a room were removed and all the girls hid there, including Mrs. Yesaian's little daughter, Nevart.

Surviving are her daughter, Nevart; son, Yetvart; two grandchildren and two great grandchildren. Her sweet memory will never be forgotten by her family and will be cherished by her relatives here in the U.S., Yerevan, Jerusalem, France, Germany and England.



MRS. SATENIK HASSERJIAN

Mrs. Satenik Hassserjian, a saintly soul, passed on to her eternal rest on November 1, 1977, at midnight, at the home of her grandson, Dr. Henry Hadidian, Munster, Indiana. She had come to the U.S. from Beirut, Lebanon on August 8, 1977.

Born in Aintab, Turkey, in 1889, she was left a widow at an early age due to the cruelty of Ottoman leaders. Her husband, Hovhannes B. Hassserjian, the registrar of the American College in Aintab, was deported to Der Zor in 1915 where he was massacred together with other professors of the College. With three orphans, Mrs. Hassserjian lived a life of tribulation, hardship and suffering. But with her victorious faith in the Lord and love of Christ she faced her tragedies courageously.

Always quiet and silent, but with a smiling face, a humble spirit, firm faith, virtuous character and a saintly life she became a living witness for Christ. Thus equipped and the Bible as her source of spiritual strength and constant companion, she gave her children a Christian education.

Funeral services were held on Thursday, November 3, 1977, at a Funeral Home Chapel and interment at the Elmwood Cemetery, Munster. Both services were conducted by the Rev. Francis Henderson, the Minister of the Westminster Presbyterian Church of Munster.

In lieu of flowers donations were made to the Armenian Missionary Association of America and a substantial Memorial Endowment Fund established in Mrs. Hassserjian's name.

Surviving are her two daughters; Guilda, married to Rev. Aram Hadidian (U.S.), and Josephine, married to Dr. Vosgeperan Merjanian (Beirut, Lebanon) and five grandchildren and eleven great grandchildren.

OBITUARIES

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

- | | |
|--|-------------------|
| Mr. Ed. Kazarian
Los Angeles, CA | August 5, 1976 |
| Mrs. Lucy Comfort
Collingswood, NJ | 1976 |
| Miss Arshalois Der Kalousdian
New York, NY | January, 1977 |
| Mrs. Victoria Turekian
Bronx, NY | July 12, 1977 |
| *Krikor Devejian | October, 1977 |
| **Mrs. Louise Ounan
La Grange, IL | November 28, 1977 |
| *Mrs. Teresa Halajian
Fresno, CA | December 19, 1977 |
| Mr. Levon Moomjy
New York, NY | January 15, 1978 |
| *Mrs. Vartanoush Paboojian
Emerson, NJ | January 16, 1978 |
| **Mr. Sarkis Fereshetian
Arlington, MA | January 18, 1978 |
| *Mr. Solomon Nigossian
Pasadena, CA | January 19, 1978 |
| *Mrs. Mildred Demirjian
Astoria, NY | January 25, 1978 |
| *Mr. Ross Van Dyke
Orinda, CA | January 25, 1978 |
| *Mr. John Samuel
West New York, NJ | February 2, 1978 |
| **Mrs. Louise B. Gabriel
Ocean Grove, NJ | February 9, 1978 |
| Mrs. Virginia Bezjian
Troy, NY | February 19, 1978 |
| *Mrs. Makrouhi Koumrian
Newton, MA | February 23, 1978 |
| *Mrs. Aghavne Janigian
Michigan | March 5, 1978 |
| Mr. Artean
Flushing, NY | March 8, 1978 |
| *Mrs. Grace Mooshian
Methuen, MA | |
| Mrs. Martha Kooyumjian
Mrs. Ruth M. Wood
Staten Island, NY | |
| *Mrs. Florence Abajian
Pasadena, CA | |
| *Mr. Levon Ounanian
Los Angeles, CA | |
| *Mr. Hagop Demirjian
Newton, MA | |
| *Mrs. Agavni Wolooahjian | |
| *Mr. Lawrence Lomazzo
Greenwich, CT | February 28, 1978 |
| *Mrs. Ema Beguian
West Chester, PA | |
| *Signifies that memorials were designated for AMAA. | |
| **Signifies a Bequest and memorials. | |

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March 1978 list. Note: We are not book sellers. We render a service only.

LIST OF AVAILABLE BOOKS

(LEGEND: pb = Paper Bound; hc = Hard Cover; * = In Armenian)

- *93 Arlen, J. Michael. Passage to Ararat (hc). 8.95
- 93 Arlen, J. Michael. Passage to Ararat (hc). 8.95
- 93c Armaghianian, Arsha Louise. Arsha's World and yours, (hc). 4.95
- 93a Armenian Assembly. Directory of Armenian Scholars (pb). 3.00
- 93b AEU-NA. Armenian Evangelical Bilingual Hymnal (hc). 5.00
- * 1 Armenian Evangelical Union of the Near East, (hc). 2.50
- Hokevor Yerker
- * 2a Armenian Evangelical Union of North America.
- Armenian Evangelical Hymnal (hc). 5.00
- 4 Arpee, Leon. A Century of Armenian Protestantism, (pb). 1.00
- 4a Ashjian, Sarkis. Classical Armenian Short Stories, (pb). 2.50
- * 5 Athanas, Hour A. Nushooylnr Yev Nushkharner, (pb). 3.00
- 5a Atikian, Martha. Armenians' Names, (hc). 3.50
- 6 Baboian, Rose. The Art of Armenian Cooking (hc). 7.95
- * 5b Bakkalian, Samuel. Koyabadjaru Gyankis (pb). 7.50
- * 5c Bakkalian, Rev. S., Looys kishervan Mech (pb). \$5.00
- 7 Barsumian, Nazareth. Stowaway to Heaven (hc). 10.00
- 8 Bedikian, Rev. A.A. The Golden Age in the 5th Century). 2.00
- *13a Berberian, Haroutune. Paree Louyse Nor Tareshirchan (pb). 3.00
- 13b Berberian, Vahe A., Sacred Music Record (45-RMPstereo).Donation
- *14 Bible, NT. No. M243X, 5¼ x 4¼, lg. pr., leather. 9.00
- *14a Bible, Armenian New Testament (in Eastern Armenian), (hc). 2.75
- *14b Bible, Armenian OT & NT, size 9" x 5½" (hc). 10.00
- *14c Bible, Armenian NT, size 8½" x 5¾" (hc) very large print. 7.50
- 18a Calian, Carnegie S. The Gospel According to the Wall Street Journal (pb). 3.95
- 18b Calian, Carnegie S. Today's Pastor in Tomorrow's World (hc). 6.95
- *19 Chakmakjian, Rev. H.A. Hye Avedaranagan Yegeghetsin Yev Hye Joghovortu, (pb). 1.00
- *19b Chobanian, Sarkis A. Uzmayleli Turvakner (pb). 5.00
- 50 Chopourian, G.H. The Armenian Evangelical Reformation: Causes and Effects, (hc). 5.75
- (All proceeds property of AMAA)
- 50a Chopourian, G.H. Our Armenian Christian Heritage, (pb) Appropriate for Teenagers. (All proceeds property of AMAA). 1.50
- 50b Cone, K. Lawrence (Conedrajian). Armenian Church Architecture (hc). 10.00
- *53 Goergizian, Rev. A.A. The Paulician-Tondrikian Movement in the Armenian Church (hc). 5.00
- *54 Gurlekian, Rev. Hagop. Genatz Arachnortu, (pb). 1.50
- *55 Gurlekian, Rev. Hagop. Hayoun Hrashali Koyadevoumu, (pb)2.00
- 55a Gurlekian, Rev. Hagop. Christ's Religion in Every Branch of Life (pb). 10.00
- *56 Hachian, Rev. N.K. Hokegan Hoozyer (w/contribution) (pb/hc)
- 56a Haigazian College Banquet Ad Book with abstracts of learned articles from the Haigazian College Review (pb). 5.00
- 56c Hartunian, Rev. Abraham. Neither to Laugh Nor to Weep, (pb). 2.25
- *60c Hassessian, Rev. Herald A.G. Sects From the Point of View of Christian Truth (pb). 5.00

- 61a Hubbard, Lucina Agbabian. Armenian Art Songs (record). 6.98
- *62 Jedidian, Mr. Hovannes K. Hadundir Badmuvadzknar (Vol. 4 only) (pb). 2.00
- *65 Kassouny, Rev. Yeghia S. Loossashavigh, (hc). 2.00
- *67 Kassouny, Yervant H. Haigazian Armenological Review, 1970, 71, 72, (pb). each 5.00
- *91 Kazanjian, Aghavni H. Arorya Untertzoumner (hc). 7.00
- 68a Kerr, Stanley E. The Lions of Marash (hc). 19.00
- 68b Keshishian, Mark. A Guide to Oriental Rugs (hc). 30.00
- 68c Keyishian, Harry. Michael Arlen (hc). 6.95
- *69 Keyishian, Hovhanness H. Surdee Zeghoumner. 5.00
- 70 Krikorian, Rev. M.P. The Adjective of Antioch, (hc). 3.75
- 70a Krikorian, M.P. The Apocalypse of Jesus Christ. (hc). 5.00
- 70b Kutchukian, Sylvia. Concert of Praise (record). 5.00
- 71a Ladies Association Of The First Evangelical Church of Montreal. Tasty Armenian Dishes. 4.00
- *72a Mackitar, Rev. S.M. Life's Stage: Tears and Smiles, (pb). 5.00
- 97a McQueen-Williams, Morvyth, M.D. (Sarkissian and Apissom Barbara. A Diet For 100 Healthy Happy Years (hc). 8.95
- 74a Melkonian, Zareh. Armenian Made Easy, Vol. I (pb). 7.00
- 74b Melkonian, Zareh. Armenian Made Easy, Vol. II (pb). 8.00
- 73a Merjanian, Pepronian. The Joy of Teaching (pb). 2.50
- *75 Mouratian, N.S. Budneshee Vura (pb). 5.00
- 75b Morgenthau, Henry. Ambassador Morgenthau's Story, (pb) (The Documented Account of the Armenian Genocide—Unabridged). 4.50
- 75c Morgenthau, Henry. "The Tragedy of Armenia". 0.60
- 94 Niepage, Martin. "The Horrors of Aleppo". 0.75
- 77 Nigossian, S.A. World Religions (pb). 2.50
- 77a Papajian, Rev. Sarkis, A Brief History of Armenia (pb). 2.50
- 77c Papajian, Sarkis. Chunkoosh, (pb). 1.00
- *77b Pro-Komitas Choral Society, Record, Stereo. 5.00
- 79 Sacred Music Chorale, record, mono. 2.95
- *81 Saprichian, Altoon and Sarra. Mangagan Meghetiner (Children's Melodies) (hc). 10.00
- *82 Sarian, Rev. Khacher T. Avedaranee Tsolker (pb). 1.00
- 83 Sarian, Rev. Khacher T. A Voice From the Other World (pb). 3.00
- 84 Sarian, Nerses. I Shall Not Die (pb). 2.00
- 96a Shahmuradian, Armenag. The Songs of Komitas. (record). 5.00
- 90 Sharian, Bedros M. Sr. I Love America (hc). 3.95
- 86a Stone, Frank A. Armenian Studies For Secondary Students (pb). 2.50
- *92 Tashjian, Lusine. Amb ou Arev (hc). 5.00
- 92a Tcholakian, Arthur, Armenian S.S.R., State/People/Life, (hc). 30.00
- 96b Toumanian, Hovhanness. A Selection of Stories, Lyrics and Epic Poems (pb). 2.95
- 86c Tovmassian, Rev. Edward S. The Armenian-American Community Salutes the Bicentennial. 1.00
- 97b Toynbee, Arnold J. Armenian Atrocities (pb). 3.00
- 86d Tufenkjian, K. Hampar. Spring, The Artist and Other Poems. 4.95
- 95 Varjabedian, H. Sisag. The Armenians, (pb). 5.00
- 89 Zamkochian, Berj. Armenian Organ Mass. 5.00

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Date	Airline	Airport	Time	Airport	Time
Sat. 9/16	British Airways Flt. 174	J.F.K. N.Y.	8.00 p.m.	London	7.40 a.m.
Sun. 9/17	British Airways Flt. 570	London	9.05 a.m.	Istanbul	2.30 p.m.
Wed. 9/20	Middle East Flt. 248	Istanbul	4.20 p.m.	Beirut	4.55 p.m.
Sat. 9/23	Aeroflot Flt. 512	Beirut	2.40 p.m.	Yerevan	6.30 p.m.
Fri. 9/29	Aeroflot Flt. 896	Yerevan	8.40 a.m.	Moscow	11.20 a.m.
Tue. 10/03	Aeroflot Flt. 2445	Moscow	6.15 p.m.	Leningrad	7.45 p.m.
Fri. 10/06	Aeroflot Flt. 637	Leningrad	12.15 p.m.	London	2.55 p.m.
Fri. 10/06	British Airways Flt. 179	London	6.00 p.m.	J.F.K., New York	8.50 p.m.

Deposit: \$100.00 per person is required at the time of booking. Balance of payment must be paid not less than 30 days prior to departure. Please mail coupon to: AMAA, 140 Forest Ave., Paramus, N.J. 07652.

Deadline: Submit valid U.S. passport with visa application to USSR no later than August 7, 1978. \$15.00 must accompany the application plus three passport pictures (1½" x 1¼"). Pictures must be non-glossy black and white. Visa application and full information will be supplied with \$100 reservation. The completed program with flight schedule and instructions will be mailed on request.

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